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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

MISSION IN THE BURMAN EMPIRE.

In our summary for the last number, we mentioned that at the annual meeting of the Baptist Missionary Society in England, Mr. Wilberforce, and Mr. Butterworth took part in the proceedings. The meeting was held in a Methodist Chapel.

Mr. Butterworth in his remarks, confined himself principally, to the missionary labours of Mr. and Mrs. Judson in Rangoon. The manner in which he speaks of Mrs. Judson must be highly gratifying to all the friends of missions. The letters of this lady, which have been published at different times, have induced us to believe that her talents and piety are of no common order. *Rel. Int.*

After some remarks upon the pleasing success which had attended Missionary exertions among all denominations of Christians, Mr. Butterworth proceeded to mention that, respecting one interesting scene of labour, which had been slightly touched on in the Report, he could add some further particulars which had recently come to his knowledge. He referred to the Burman empire, and his information was derived from Mrs. Judson, whom he had lately the pleasure of receiving under his roof, and whose visit reminded him of the apostolic admonition, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." To the circumstances of the Burman Mission, the motto of his excellent friend, Mr. Phillips, was very appropriate, "Have faith in God." Had it not been for that faith, Mr. and Mrs. Judson must have failed. They proceeded at first from America to Bengal; but not being permitted to remain in a missionary capacity there, had, though with great reluctance, yielded to the peremptory mandate which required them to leave the country, and had arrived at Madras on their way back to the United States. Here they found a ship going to Rangoon, in which they determined to take their passage, though strangers to the language, and the country whither they were going. Mrs. Judson was extremely ill, and soon after their embarkation, her only female servant dropped down dead on the deck, leaving her without any female companion whatever. They had to pass a certain island, the inhabitants of which were reported to be cannibals; and the only method by which they could avoid falling into their hands, was to sail through a narrow passage between some dangerous rocks, to attempt which was a most perilous enterprise. They committed themselves to God; and He carried them through the channel in safety. It is remarkable that Mrs. Judson who was so ill before, recovered her health in some measure, though, when she arrived at Rangoon, she could not walk, and was carried on shore. Their difficulties were great and of a peculiar nature; but they had a strong faith in God, and were determined to die rather than give up their object. They attempted to learn the language, by touching the articles around them and writing down the names in English, as they sounded in the Burman language. They got as many words as possible; they went out in the morning, and at night ascertained which had learned by heart the greatest number of words, and knew most of the language. They proceeded in this manner till, at length, Mr. Judson began to print a few tracts, giving an outline of the Christian religion. Afterwards he commenced the translation of St. Matthew's Gospel. Six years he laboured in this way before there appeared any fruit of his labours;

but at length they had reason to believe one was religiously affected, and he came frequently to the Mission house. That individual lived far up the country, and determined to come down to Rangoon to see the extraordinary man who had written the extraordinary tract that he had seen. He had studied the religion of Budh; he had conversed with Hindoos; he had gone among the Mahometans; but gained no satisfaction; and this tract directed him to Mr. Judson. He attended him three weeks without interruption, inquiring the way of salvation; and at length he came and made a low bow to Mr. Judson, thereby acknowledging that he was superior in wisdom to himself; a mark of respect which he had never paid to any individual before. He was under deep conviction of sin; he felt humbled as a little child, sitting at his master's feet, and he listened to the words of salvation. He is now diligently employed in studying the scriptures, and preparing to be useful as an instructor of his countrymen. In that country, when any one renounces his religion, he forfeits his life to the laws. When this convert was reminded of this by Mr. Judson, he said that if his life should be forfeited he was willing to die!

He would only mention further, that the Burman empire contained fourteen millions of people, and Mr. and Mrs. Judson had been the only Christian Missionaries in that important part of the globe. The character of the Burmans is very superior; they are not so cunning, deceptive, and artful as the Hindoos in general; but they are very cruel and despotic. If God should bless the labours of the missionaries, they will be admirably adapted to convey the knowledge of salvation to surrounding nations.

Mr. Butterworth went on to state, that in Burmah, as in Bengal, the females are not permitted to receive instruction; and that Mrs. Judson had proposed to buy twenty-five girls for the purpose of instructing them in reading, writing, and useful knowledge. It was the universal custom of the country, if a man became insolvent, to sell his wife and children to pay the creditors, and Mr. and Mrs. Judson wished to avail themselves of this circumstance, to bring that number of young females under their personal management. The expense would be about £125, and he (Mr. Butterworth) hoped that the ladies of the Baptist denomination would not permit this labour to fall into any other hands; but, by raising the sum he had mentioned, introduce the blessings of education among the females of that vast empire.

BAPTIST IRISH SOCIETY.

The famine which prevails in the districts where the schools of the Society are situated will, it is feared, for a time greatly interrupt the attendance of the children. The schoolmasters are reduced to such poverty, that it has been found necessary to pay them a quarter's salary in advance. It is very desirable that the friends of the Society would use all their exertions and influence to increase the funds, making them sufficient to meet the probable exigencies which may be occasioned by the distressing situation of the schoolmasters. It is credible to many of the Baptist congregations, that they have come forward promptly, and collected liberally in aid of the suffering Irish, and their bounty will be properly applied; but it is hoped they will also remember, in reference to the wants of the Society, the words of the Lord Jesus, "These ought ye to have done, and not to leave the other undone." Luke xi. 42.

From the Rev. Josiah Wilson to the Secretary.

Ballina, June 20, 1822.

DEAR SIR,

In some of the schools there is much of a pleasing and animating nature; but in all, the painful effects of the present unparalleled distress of the country are manifest. On inquiring for the absent children, the answer generally is, they are gone to get

the only meal they have for the day; or they are at home, so weak and sickly for want of food, that they cannot attend; or they are down with the fever; or they are gone with their parents to beg. Such in fact is the state of the country, that whether at home, in the schools, or on the road, misery is predominant in every scene; and actual starvation appears at only one step distance from thousands of objects by whom we are surrounded. The feeling heart cannot but be melted into pity, and the pious mind drawn out in devout supplications that spiritual prosperity may spring out of temporal adversity; and should it bear any proportion in point of extent, the heavens would ring with the acclamations of thousands, adoring the wisdom and goodness that were manifest in the affliction.

I cannot forbear making two remarks, as they tend to develop the character of the Irish peasantry.—The first is, the reference to the spirit evinced by the people under their sufferings; it is almost universally so patient, as to excite astonishment in a foreigner. In the whole extent of my circuit, but very few depredations have been committed, although many have been found nearly famishing, and some have actually died of want. The other observation refers to the gratitude they seem to cherish for the prompt and noble munificence of the English, in their present efforts to relieve their distress. They are free to acknowledge that, had circumstances been reversed, the spirit they have generally cherished towards the English would not have led them to evince the same benevolence. I hear that public praises were presented to God in a Roman Catholic Chapel, last Lord's day, for the liberality of the people of England.

I have a pleasing fact also to state in reference to education, viz. that at present no opposition is given to the schools; and that I have had within the last few weeks, applications from four priests for schools in their several parishes.

An Auxiliary Society in aid of the London Baptist Missionary Society was formed in Liverpool, July 11. On this occasion, in addition to the Baptist Ministers who were present, six Pedobaptist ministers assisted, and manifested a desire to promote the interest of the newly organized body. The editors of the above Magazine gratefully acknowledge this cordial co-operation among Christians, for which the present age is so pre-eminently distinguished.

Mr. Ceultart, who occupies a Missionary station at Kingston, in India, in a letter dated April 18 last, mentions, that on the first Lord's day in March, he had baptized 72 persons, and administered the Lord's supper to 1600, or upwards. The new chapel there is well attended, and some Europeans as well as others manifest a concern for their eternal interest.

The Georgia Missionary contains an account of revivals of religion in the Baptist churches in North Carolina. One preacher has baptized 350, and three more about 100 each. In the beginning of August, 54 were baptized in one day; the time occupied in the administration of the ordinance was 26 1-2 minutes. It was supposed 3000 spectators were present. Eatonton in Georgia is also receiving a blessing

Watchman.

Observations of the Rev. Dr. Clarke, at the Anniversary of the Wesleyan Methodist Missionary Society, April 29, 1822.

Rev. Dr. Clarke observed, that Bibles and Missionaries could not be separated. There had been two extreme opinions on which he would make some remarks. The one was old, and the other new.—The former was, that the Scriptures should be kept from the people. The Priest, said the advocates of this opinion, is the representative of the Lord; let him catechise and instruct the people, let him dispense divine ordinances, let him excite the people to religious rites and ceremonies, and then the community needs not the Bible, all the good is extracted from it by the Priest, and he conveys it to the people. This language has been held in the present century. A pamphlet against the Bible Society had been written by a Catholic Priest, in which the writer says, "Take your Bibles, give them as you please to the people, but I will pledge myself that in two hours I will impart to them more important truths than you, with your Bibles, shall impart in two years." This broad blasphemy had been published in the British dominions. But there was an extreme on the other side, though it was comparatively modern. It was thought by some that the Bible alone is sufficient for the conversion of the world, and that there is no need of sending men, at the hazard of their lives, to preach the Gospel. But "is not my Word a hammer that breaketh the rock in pieces, saith the Lord." Now we have the hammer, it is true; but we need the vigorous and divinely nerved arm to lift it, in order to dash the sinful obdurate rock in pieces. The Bible and Missionaries must ever go hand in hand, and if we send both, we have the world at our command. God has opened all its great roads and passages before us. On ordinary occasions we might see the finger of the Lord;—on occasions a little more extraordinary, his hand;—but on occasions like these, we might see, if he might so express himself, the arm of the Lord, in the sending forth of his word. What an engine was the British and Foreign Bible Society! His soul was filled with gratitude to God, when he thought of its formation, its organization, and its progress. This was the foundation of all Missionary Societies. It might be objected, that the Bible might be sent to different nations of the world, where it could not be read. But this was now provided for. What had not the Baptist Missionary Society done to put Bibles into the hands of the heathen in all the languages of India? Many it is true, were not able to read at all; and hence arose another great branch of this work, the institution of Christian Schools, where persons converted to God themselves, were made the teachers of others, and gave lessons of instruction to the children of the heathen and idolaters. See the Christian Missionary going with his life in his hand,—he corrected that, with his life and soul in the hands of his God,—to proclaim his salvation to the heathen; see the Holy Scriptures diligently circulated; and see the Christian Schoolmaster teaching the children and their parents, out of them, the lessons of grace; all thus combining to lay a foundation for the perpetuity of the Church of God, the establishment of christianity, and an interminable succession of christian teachers. To be engaged in such a work was an honour to any man,—to help forward such a work was an honour to any man.—"I once thought," observed Dr. C. "how shall the world be converted. When I felt a concern for immortal spirits, I felt a concern for all human spirits; no nation confined my wishes, my feelings, my desires, my prayers; but it seemed to be beyond the power of calculation, how the word of God could be sent to the different nations of the earth. I saw that the languages of the earth were so different, so numerous, so intricate, that I thought it scarcely possible. I read over Bishop Wilkins with great attention, and felt great interest in his attempts to form an universal language; but I saw that his plan was

calculated only to form a philosophical language. I afterwards met with an attempt by another person. I took that up with interest, and read to my disappointment as before. But when I saw that God had inspired many modern Missionaries with a peculiar aptitude for learning languages, and sent them to the East, I felt that Pentecostal times were about to be realized. I prayed for the life of Carey, and Marshman, and Ward, as for the life of a father, and was afraid lest every arrival should inform us that these great men had died in their work; but they are alive still. I saw a most promising Mission at Ceylon rise exactly in the same way: the gift of tongues, in this sense, is given also there, and now the word of God is widely circulated, and the kingdom of God is coming with rapidity and power: Whilst we are working in this cause, we are working for the Saviour; he could do it without us, but he will save men by the means of men. This is God's way; therefore send forth your Bibles, your Missionaries, your Schoolmasters, and appoint Christian Teachers to instruct and discipline the people, and the work of the Lord will go forward, and we shall live to see and to hear even greater things than these."

From the Latter Day Luminary.

FORT WAYNE MISSION.

Extracts from the Journal of the Reverend Mr. McCoy.

Continued.

May 2.—Met with a man and two women from the village of Menomine, the Indian preacher, who seemed overjoyed at our meeting.

Menomine had instructed them to inquire when I would visit them; on being advised of the time, he would prepare to give me a comfortable reception. He was also very hungry for tobacco, and hoped I would send him a little to smoke.

One of our Indian lads informed me that Maatenawa, the Indian who attempted to murder my child last winter, was over the river, and had sent me word, that, if I wished to see him, I might know where to find him, and that he was not afraid to fight me. Mungosa, the boy who assisted in taking him at first, appeared to be much provoked by his insolence, and was anxious that I should meet him, and knew not how to account for my declining to accept the challenge on any other principle than that of fear.

The impudence of this wicked man is very trying to my feelings; but I must adhere to the maxim I have long since adopted, that my feelings, my comfort, and personal interest, must be subordinate to the interests of the mission.

These Indians have no idea of civil authority, and would suppose that a process against the offender, was solely the result of a principle of revenge in me alone. Some, as I am informed, have already expressed some surprise, that their father, who had come hither to teach them good things, should now wish to hang them.

Just at dark a man called on me, and begged me to visit a sick friend he had lying at the camp. I found the unhappy man lying on the ground in the open air, surrounded by his party, most of whom were intoxicated, and close to his nose sat a cup of whiskey, which was removed at my request. The poor creature had a violent fever, and complained of great distress in his stomach and lungs. He begged me to send him a little something to eat, which I did.

May 3.—This morning the sick Indian was brought into our house through the rain, after spending the night on the earth without a shelter.

May 4th.—Maatenawa, the wicked man of whom I have lately had occasion often to speak with grief, has been afraid to come on this side of the river. Yesterday, in a drunken frolic, about two miles from this, he bit his wife's nose partly off. (It often happens that a Putawatomie in a quarrel with his wife, bites off her nose.) Her brother, enraged at the insult offered to his sister, drew his knife and stabbed the offender twice, of which he died soon after. A friend to the murdered immediately shot the murderer, and killed him. Thus were these two immortal souls hurried into eternity, doubtless unprepared!

I am informed that some Indians had told Maatenawa, soon after he came into the neighbourhood, that I was coming to kill him. He replied, he would endeavour to kill me first. Said he wished to live a little longer, and if I would not molest him, and would accept an atonement, he would give me \$400. It is highly probable that if this man had met with me, he would have made a desperate effort to take my life. But notwithstanding I am daily from home more or less, and always unarmed, Providence has not permitted him to see me.

Some wicked fellows have now reported that I had said I was glad he was dead. Apprehensive that these false reports will increase, and expose me to the revenge of some of the merciless relations of Maatenawa, who may easily be persuaded that I was accessory to his death, I am pursuing measures to let them know that these reports are groundless.

Sunday, May 5.—To-day, the sick Indian, believing he was dying, requested to be carried into the yard. These Indians feel a repugnance to being in a house when they die. He deceased about 3 o'clock, leaving a wife and three small children, as poor almost as poverty could make them, to find subsistence, or to starve in the forests.

I had him buried as decently as time would admit. It is their custom to bury their dead as soon as possible. I had not therefore time to prepare a coffin, but placed boards around him. They would not permit me to dig the grave as deep as is common among the whites.—Agreeably to their custom, they put a piece of tobacco at his head.

The countenance of his wife indicated melancholy.—His wife's sister shed tears. A nephew of his, who was somewhat intoxicated, hearing of his decease, came running and hallooing like a madman. He set up a hideous bawling, which resembled the howling of a wolf, more than the lamentation of a bereaved friend.

After some fulsome incantations, such as blowing his breath into the nostrils of the deceased, and the like, he gave it as his opinion that his uncle had been poisoned; and set off, declaring that he would go immediately and kill the Indian whom he suspected of this crime. Excessive drinking and exposure were no doubt the cause of this man's death. But it seems that these people are slaves to the devil, and are led at his will.

I am careful never to administer any medicine to their sick, lest, if the patient should die, they should suspect that I had poisoned him. It is common for them to believe that witchcraft is connected with the knowledge and practice of medicine.

The Indians observe various modes of interring their dead. I have seen two who were each buried in a log. A tree of a proper size was felled, and at a convenient place on the trunk, about a fourth part was split off the upper side, in a solid piece, as long as the corpse. In this place, now flattened, they dug a trough, into which the dead body was laid; the piece that had been taken off was then replaced as a lid to the coffin. Two stakes were then driven into the earth on each side of the coffin, twelve or eighteen inches from the log, between which were laid small logs of wood, of a proper length, and piled to a height over the dead body, which made the whole, when completed, resemble a common cord of wood.

I have seen some who had been laid almost, or entirely on the surface of the earth, and enclosed with small poles notched very closely together. Sometimes the walls were built perpendicularly, like the walls of a house, and the top covered with poles. But most commonly the walls from the base incline towards each other, until the longer come in contact. Sometimes the enclosure is filled with earth around the corpse. At one end is made a small aperture, sufficient to admit a twist of tobacco.

A small wooden post, passing through the top part of the enclosure, and extending a few feet above, is sometimes erected, as a monument of noble exploits which a man of consequence had achieved in his life time.—Notches or marks are inserted in the post designating particular acts.

About a year past a woman was buried on the Wabash in the following manner. She was seated on the earth, with her body and head erect, and was braced up in this position, with her face towards the rising of the sun. In the enclosure of poles, was made a small window on the east side, through which it was designed she should behold the rising sun. I suppose in order that the morning beams should cheer even the house of death. What an expressive emblem of the dying Christian's hope when anticipating the morning of the resurrection!

Some time ago, a Putawatomie, who had acquired the name of Tobacco, from his remarkable fondness for that article, requested to be buried in some public place, which travellers would often pass, in hopes that from them he would frequently receive a piece of tobacco, the use of which he said he could not leave off. According to his request, he was buried in a log, in the forks of a road between Detroit and Chicago.

One of my acquaintances informs me, that he saw the corpse of a Chippewa wrapped in a blanket, and fastened in the forks of a tree, at a considerable distance from the earth, and another laid in a trough, on a scaffold raised eight or ten feet from the ground.

I am also credibly informed that, not long since, a man on Wabash was buried upright on his feet, which stood on the surface of the earth. Before his death he desired that he might be placed in this position for the purpose of guarding a coal mine near which he was buried. He supposed it contained something valuable, and stated to his people that the whites were approaching there very fast, and that he thought it necessary to take care of so important a treasure.

[To be continued.]

CHEROKEE MISSION.

Extract of a letter from Mr. Evan Jones to a friend in this city, dated

Valley Towns, Cherokee Nation, Aug. 17, 1822.

Concluded.

It has also been urged, that the Indian languages are so circumscribed in their vocabularies, that no intelligible translation can be made into them. This opinion, I presume, must have been formed under the impression that the language itself must be as limited as the intelligence of the people. This however is far from being the case. The Cherokee language possesses a great facility of combination, by which new ideas can readily be expressed. The natives have no difficulty in naming any new instrument, when informed of its use. I showed a thermometer to a young Indian, and asked him its name. He inquired what it was used for, and on being told its use, immediately gave it the same name. The name corresponds exactly with *Heat Gnomon*.—This native fertility of the language, which I suspect is common to most, if not to all the Indian languages, compensates in a great measure for the paucity of ideas familiar to the natives of the forest.—We have met with several instances in which the Cherokee language expresses passages of scripture with peculiar force and beauty.

Against the eligibility of translations into these languages, it has been argued that it would be prejudicial to civilization, as it would have a tendency to perpetuate the Indian languages,—with which these objectors consider barbarism to be identified. Every person, however, who has but a slight acquaintance with history, may perceive the futility of this objection. I would ask, in what age or country has the perpetuation of barbarism been promoted by the introduction, into any language, of that word of truth which maketh wise unto salvation? Had it that effect formerly in Europe? Has it that effect among the Eastern nations, or the islanders of Tah-eite, at the present day? On the contrary, have not the holy scriptures, in every instance, illuminated, enriched, and, if the term may be allowed, sanctified, every language through which their sacred streams have been conveyed? And have they not exalted, ennobled and refined every people among whom they have been generally circulated? Are not the leaves of the tree of life for the healing of the nations?

I have heard it said, that the teaching the Indians to read in their own language, would retard their progress in the English. But who ever thought that the ability to read English retarded the progress of an American youth in acquiring the Latin, Greek, or any other language? Is it not, on the contrary, a necessary prerequisite? The cases are parallel.

These are the principal obstacles and objections that I have heard of; but I suspect there is another secret hindrance more powerfully operative than all the rest put together; and that is the fear of encountering the drudgery of learning, without grammar, dictionary, or any kind of books, and also without a competent instructor, a language, every feature of which is totally dissimilar to our own.—This obstacle, though far more formidable than others, will also vanish when encountered by men who burn with zeal for the Lord of Hosts and the salvation of the human race.

The advantages of a system of instruction, amongst the various tribes, in their own languages, would be very important in every respect; and, with the Divine blessing, would be productive of the happiest consequences. One great advantage would be the diminution of expense; as on that plan 1000 could be educated for the same sum that would be required to educate 100 through the medium of the English. It is allowed that five or six years tuition would be necessary to complete the education of an Indian youth in English; whereas, if they were taught in their own language, one year would in general be sufficient to give them a plain education.

This plan would bring education within the reach of thousands who would otherwise be entirely debarred from that invaluable privilege. The art of reading would be brought within the reach of thousands more; and the opportunity of hearing the sacred oracles read, would be afforded to all within the influence of the schools. This plan would be the most likely to secure the attendance of the children; as all their exercises would be rendered pleasing; their understandings would be enlightened; and, as they proceeded, the precepts of the gospel would be familiarized to them; and thus a foundation would be laid for social and Christian virtue. It would also have a tendency to disarm the jealousy, with which the missionary schools are viewed by some of the chiefs. And if to the native schools were added readers of the scripture, to go from house to house, and from village to village, there is no calculating the good that might be done in a few years.

If some of the warm-hearted members of the Board were here to see the degraded state of these people, I think they would say, that necessity was laid upon them to turn upon the wretched immortals the benign rays of the gospel light to illuminate their darkness, and to guide their feet in the ways of peace. They are altogether ignorant of God, and of the nature of their own souls. They have no idea what will become of them after death: and though they do acknowledge a Creator, they are totally unacquainted with any of his attributes: hence they have no motive to stimulate them to virtue, or to deter them from vice; and their own corrupt passions are their only guide. It is impossible for any person who knows the value of the human soul not to feel his spirit stirred in him, while viewing their condition, buried in wretchedness and misery, literally without hope and without God in the world: and by many Christians, given up as the irrecoverable slaves, and the hopeless, helpless prey of the prince of darkness.

But though their state is at present so low, I cannot help indulging a hope, and sometimes a belief, that brighter days are about to dawn upon them.—When we view the tide of the gospel light rolling its majestic waves over many other parts of the earth, (dispelling the darkness, and giving life to the dead,) in conjunction with the promises that the heathen shall be given to the Son for his inheritance, our faith and hope are invigorated, and we are induced to believe that a channel will be opened, to convey a refreshing stream to the Cherokees also. O! how it would rejoice our hearts to be made the instruments of conveying to these never-dying souls, a few drops only out of that inexhaustible fountain of life and love.

Being fully persuaded that all attempts to introduce the gospel amongst these benighted people in a foreign language must prove futile, brother Roberts and myself have devoted all the time we could spare to the acquisition of the language. And we have by the help of our interpreter, translated the account of the *Creation*, the *Flood*, the *confusion of Tongues*, the *History of Abraham*, the *Birth of Christ*, the third chapter of John, and a collection of passages by brother Roberts, forming a summary of the plan of salvation and the death of the Saviour; also, a number of peices suited to form a spellingbook, besides a great number of phrases calculated to elucidate the idiom of the language. We have frequently read some of these pieces to the natives, and find that they are well understood, though the subjects are new to them, and our pronunciation imperfect.

From the Christian Watchman.

The London Baptist Magazine for the last month, just received, contains the address of the Trustees of the Columbian College of Washington, "to the Baptist Churches and their adherents, and to the friends of learning generally," recommending the institution to their patronage, and stating the expenses incurred in its establishment, which amount

to nearly \$50,000 only one half of which had been collected in June last. The Rev. Alva Woods, the bearer of this address and message to our British brethren, has been favourably received; and in the same publication he is recommended to the generous attention of the friends of learning and religion in Great Britain, by the Rev. Dr. Ryland, Rev. T. S. Crisp, and Rev. Thomas Roberts. In this last named document, honourable mention is made of the kind reception of the Rev. Mr. Ward, in his late visit to these United States. It is mentioned that Mr. Woods presented letters from the President of the U. S. from the principal ministers of State and from eminent preachers of different denominations.

Famine of the Bread of Life.

In Sweden, which, compared with many countries, would not be supposed to be deficient, 400,000 families were found destitute of Bibles. "The total number of copies printed in the Polish language, in the space of 317 years, did not amount to 5,000; hence it was that in that kingdom, inhabited by ten millions of professing Christians, not a copy could be obtained for money, and one hundred thousand families might be searched, and even a thousand churches in Galacia and Poland, and scarcely one Bible found."

In Asia, the number of Christians connected with the Græco Georgian Church exceed a million, and among their 2,000 churches, not 200 Bibles are to be found: "Not to multiply instances which press upon us, it may be sufficient to state, that the population of the globe being estimated at a thousand millions, it will require 36 years to provide every Christian family with the Scriptures; and without greatly increased exertion and extended resources, it will require more than 664 years to place one copy of the sacred Volume in every family upon earth."

MISCELLANEOUS.

A CHRISTIAN'S END.

Wise agents always propose an end before they begin their work, and then direct their actions to that end. If the mariner launch, it is that he may obtain what he sails for.

A Christian should always have one eye upon his way. That man lives a brutish life, who knows not what he lives for; and he acts but a fool's part, who aims at heaven and lives at random. A Christian's wisdom consists in two things—in choosing a right end, and in using right means to obtain it; or, in choosing eternal happiness as the end, and in using Jesus Christ as the way. What dost thou aim at Oh my soul! Is it a full enjoyment of thy God? Why, then, credit, and trust with approbation and acquiescence in Jesus Christ, as the way of access to the Father, in prayer and other acts of homage, of the expiation for sin, of pardon for the guilty, of justification and peace with God, of holiness, and of happiness. This is the way in which thou shalt always see heaven before thee. Spirit of truth, and light, and power! teach me the faith and the holiness of the gospel. Aid me to be strong in faith and to grow in grace, and in the practical and experimental knowledge of Jesus Christ. Favour me upon earth with a constant anticipation of the felicity of heaven.

FROM KIRKPATRICK'S PIOUS MEDITATIONS.

DESIRES OF THE SOUL.

Whether I climb the highest eminences, or pry into the deepest indigence, I can discover no object capable of filling my capacious desires. Ten thousand years are too few to gratify my desires. What is not eternal is unequal to my wishes. The all-wise Creator does nothing in vain. Therefore those desires of immortal duration shall be gratified. Hence I will enter into the plan of my Creator, who

hath created me capable of eternal felicity, and into that of my Redeemer, who hath died to enable thee to arrive at it. How glorious the prospect! What wantest thou, oh my soul? With what imaginable excellency wouldst thou clothe thyself? What desirable object wouldst thou pitch upon? Is it beauty? *The righteous shall shine forth as the sun in the kingdom of heaven.* Is it riches? Every one in God's family shall have a glorious, incorruptible, and eternal inheritance. What is it then? Is it honour like to this; to be a friend and favourite of God, brought nigh by the blood of Christ; to have a crown of righteousness, of life, and of glory; yet more, a far more exceeding and eternal weight of glory set upon thy head. Or again, is it pleasure?—The just shall enter into their master's joy, and there are rivers of pleasures at his right hand forever more.—In a word, what wouldst thou have, oh my soul? A confluence of all the glorious things both in heaven and in earth? Why, *godliness hath the promise of the life that now is, and of that which is to come.* If heaven, and the righteousness thereof, are the objects which thou seekest; these, with all the durable riches and excellences thereof, thou shalt assuredly find.—Make me holy, O Lord! and then I am sure I shall be happy.

Soon shall this earthly frame, dissolv'd,
In death and ruins lie;
But better mansions wait the just,
Prepared above the sky.
Such is the hope that cheers their souls,
That hope their God has given;
His spirit is the earnest now,
And seals their souls for heaven.

SAILORS ON THE QUARTER DECK.

A captain of a vessel taking an evening walk with his wife, was passing down Pool-lane. They observed the Bethel flag flying. From feelings of curiosity, the captain was prevailed upon by his wife to turn into the prayer meeting. What was his surprise to see the whole of his ship's company on their knees in humble prayer before God!

FOR THE CHRISTIAN SECRETARY.

MR. SECRETARY,

While perusing your last very valuable and interesting paper, I noticed some concise remarks by an unknown hand, upon the late organization of the Baptist Female Association in this city, which I could not but apply to myself, as being personally interested in societies of a similar nature. The young Men's Benevolent Society, now established in Hartford, embraces more extensive objects of benevolence, and stretches the hand of charity farther than the young men of this society would be enabled to alone. It is not confined in its operations merely to relieve objects of pity around us, but may be appropriated in part in carrying forward the noble object in which these christian females are engaged. And I trust as they continue and increase in provoking us to love and good works, they will be hereafter assisted by us in their laudable design. I only state this to supersede the necessity of adopting a new constitution to effect the noble purpose of christian benevolence.

A YOUNG MAN.

THE CHRISTIAN SECRETARY.

HARTFORD, October 26, 1822.

The New-Hampshire Repository after speaking with apparent satisfaction on the late selection of Brethren McCoy and Sears, as teachers of the Indians under the patronage of government, remarks, "Our only apprehensions are that too heavy a burden is laid upon the shoulders of these missionaries, and their labours will be greater than they can perform to good advantage. Should they undertake them however, and be enabled to cast their burden upon the Lord, they have his unfailing promise that he will sustain them." We hope the "heavy

burden" of our missionaries will not be overlooked by the friends of religion and civilization. Though the enemies of truth sometimes charge the missionary with indolence, yet at other times they charitably attribute his zeal in the cause to delusion; and truly, if the labours of the missionary be not the cause of God, he is most dreadfully deluded. To forsake all the enjoyments of civilized society, and subject himself to all the burdens which necessarily devolve upon him, with no other reward than the bare pecuniary compensation afforded him, betrays a want of casuistry scarcely to be found among men of common sense. But the faithful servant of Jesus expects, and he enjoys a divine support, or he could not endure. In addition to the hardships imposed on the body, from hunger and cold and heat and fatigue, there are numerous burdens arising from the cares, and from the impediments attendant upon missionary exertions, especially in the west. After strong prejudices against the schools are removed, there remains still a great difficulty in making the Indian children willing to attend; even if they at first consent, they soon become unstable; but should they continue to take an interest in their own instruction, as many do, still they are to be governed. Besides this, arrangements are to be made, and pursued for future progress; and then after all stubborn facts prove that no good can be done without God. Now what can we do to help them? We indeed may pray for them, and encourage them, but can we do nothing more? If they "cast their burden upon the Lord" they will no doubt pray for "more labourers" as well as for more strength, and more success. And does not the providence of God in answer to their prayers, seem to suggest the appointment of more labourers? and does not his Spirit seem to urge some of our dear brethren to enter the harvest? And besides this, we can hardly forbear repeating that word, so welcome to the liberal, and so grating to the covetous, *Do give of your substance.*

The ladies of the Baptist Societies in Boston and vicinity have formed a Society for promoting the conversion of the Jews. The amount of subscriptions at the first meeting exceeded 60 dollars.

Mrs. Judson has arrived at Salem, (Mass.) We learn that her health continues to improve.

Agents and subscribers for the Christian Secretary, are requested to forward the pay if convenient, as the publishing committee have some payments to make in a few days for stock, &c.

His Excellency Gov. Wolcott has appointed Thursday the twenty-eighth day of November next, as a day of public Thanksgiving throughout this State.

Lines on the death of Rev. R. Palmer, shall be inserted next week.

MARRIED—In this city, by the Rev. Mr. Wheaton, Mr. Charles Spencer to Miss Julia Bull, daughter of Mr. Amos Bull.

DIED—In this town, last Monday morning Miss Elvira Case, aged 16.

At New-London, General Thomas Cushing, a revolutionary officer, and Collector of that port.

At Providence, Obadiah Brown, Esq. aged 51.

At Slough, near Windsor, in England, Aug. 25, Sir William Herschell, aged 86, one of the most celebrated Astronomers of the age.

FROM THE REPUBLICAN ADVOCATE.

On Tuesday the 15th inst. the New-London Baptist Association, held their anniversary meeting at the meeting-house of the Baptist church in Waterford. Rev. Jonathan Goodwin, of Mansfield, preached the introductory sermon, from 1st Cor. 1. 21.—*For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolish-*

ness of preaching to save them that believe.—The letters from the Churches breathed a true catholic spirit. From them the following statement of alterations the year past, and present number, is as follows: 18 churches, (two of which joined the Association this session,) 16 ordained ministers, 10 licentiates, 2 members restored, 7 added by letter, 77 baptized, 42 dismissed, 26 excluded, 25 deceased. Present number of communicants, 1963—increase the last year 77. On the 2d day of the session, Rev. Alfred Bennet, of Homer, N. Y. preached from Luke 2. 14; and Rev. Stephen Gano, of Providence, delivered a sermon founded on 1st Cor. 1. 3. The several collections taken up were as follows: for the widows and orphans of deceased ministers, \$11 81; for the Indian mission, \$25 45; and for domestic missions, \$7 80. The meeting was very harmonious, and brings to recollection the language of the poet,

"How pleasant 'tis to see,
Brethren and friends agree;
Each in his proper station move,
And each fulfil his part
With sympathetic heart,
And christian love."

FROM THE COLUMBIAN STAR.

MINISTERIAL ENCOURAGEMENT.

*How oft the servants of the Lord,
With bosoms full of pain,
Cry, master, who believes thy word,
Or fears, or loves thy name?*

*We toil as thou hast bid us do,
And every Sabbath day
Point out the narrow way anew;
Yet sinners go astray.*

*Yet sinners walk the path to death,
And yet contented are,
Though near to their expiring breath,
And from thy kingdom far.*

*Lord, shall we let them quite alone,
Nor pray, nor preach again,
To sink, fast as the falling stone,
In everlasting pain?*

*Oh! no, what does the gospel say,
It shall not be in vain;
Servant, the loved command obey,
"Cast forth the net again."*

*So Simon toiled through all the night,
And he like you despair'd;
But O, it was a rapturous sight,
When Jesus Christ appeared.*

*'Twas then he cast, the master blest
His humble friend's employ;
And so shall all who toil for Christ,
Have sorrow chang'd to joy.*

*We know not which will prosper best,
The seed dispersed at night,
Or whether that will bear the best
Scattered by morning light.*

*But this we know, that every one
Who labours for the Lord,
When the great Master's work is done,
Shall have a large reward.*

*The Lord will not his own condemn,
For every tear and prayer
Shall glow upon his diadem,
Brighter than diamonds are.*

THE AETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.
Hartford, Feb. 16, 1822.

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